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INTERNATIONAL BIBLE STUDY.

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"And the Lord was with Joseph." As he will be with any other young man who desires above all the friendship of God in his life journey; who believes that God is willing to walk with those that desire his presence: who scrupulously follows all the indications of his will. "And shewed him mercy." Not perhaps in the way that Joseph would have wished. Joseph was very anxious that there should be proof that the stigma put upon him by the wife of Potiphar was unmerited; and would have been glad to be speedily set free. But God saw that he was now undergoing the very discipline that would be most serviceable to him; and gave him the opportunity of proving by his conduct that he was one whose word could be implicitly relied upon, and consequently that he was innocent of the crime for which he had been put in prison. Many a young man would think it terrible to have to lie in prison during the very years when a man's destiny for life is usually determined; he glories in the liberty he has of controlling his own movements and choosing his own society, and finds out by bitter experience that his privileges have been his ruin, and that it would have been better for him to be in prison with the light of God's countenance lifted upon him, disfavoured by all beside. "God gave him favour in the sight of the keeper of the prison." How did he give it him? Not by sycophancy on the part of Joseph; not by eye-service; not by sacrificing his religious convictions and bowing *down to the gods of Egypt.* But by faithfully following the principles that had been instilled into his mind in earlier years. How sad a thing it is when they who have been taught in Sunday-schools, and are afterwards called to mix with men, give up the principles which they have been taught, and accommodate themselves to the ideas they find prevailing. Joseph realized the eye of God upon him always and acted habitually with reference to his approbation. The gaoler soon learned that Joseph could be relied upon to do whatever he undertook to do, and availed himself of the services of this prisoner *to keep* in order the refractory elements of the prison-house. All this made the gaol an excellent school for him who was to be ruler of men. "We have dreamed a dream and there is no interpreter of it." God proceeded to arrange a way of deliverance for Joseph, and a strange way it was. The chief butler and chief baker of the king incur the displeasure of their master and are thrown into prison. They have each of them a dream the same night; and recognizing it as having significance, they are troubled because they are not able to trace the meaning of it. Joseph said, Do not interpretations belong to God? Tell me them, I pray you. Joseph is confident that his heavenly Father will explain to him the meaning of these dreams. The dreams are told him, and he points out that the chief butler shall be restored to his post in three days and the chief baker put to death. And he besought the former to remember him when reinstated, and procure his liberation from an undeserved punishment. He promises to do this; but has a very different conception of the importance of faithfulness from that of Joseph. Joseph had seen the hand of the Lord in sending these dreams and permitting him to interpret them and had confidently expected that his own liberation would follow. He was disappointed when time went by without any fruit of the matter except the restoration of the butler. Even the most favoured servants of God are often mistken in their ideas of the way God will take in answering prayer.

WEEKLY REVIEW.

—We take the following from the *Lucknow Witness:*

The Rev. Mr. Inskip, now in Calcutta, at the close of a most excellent sermon delivered in Bareilly a week or two ago, related an instructive incident about Mr. Joseph Mackey, publisher of the *Commercial Gazette* of New York. Having a very large number of workmen in his employ, he had them print for his own individual use a complete copy of the Bible, differing from the ordinary one only in this, that wherever there was a general promise he made it particular by inserting his own name before it. For example, he made it read thus: "Joseph Mackey, ask and receive that your joy may be full." "Joseph Mackey, my grace is sufficient for thee," "Joseph Mackey, greater is he that is in you than he that in in the world." We can well imagine that the Scriptures became a very different book to him when he read it in this way. And he did not go beyond his privilege.

The word of the Lord does not do us much good until we make a personal application of it to ourselves. Thus Paul learned to say, "He loved *me* and gave himself for *me*." But we hope Mr. Mackey did not neglect to have his name printed before the commandments as well as before the promises. For Christ says "If my words abide in you, ye shall ask and it shall be done to you." There comes a time in the experience of the believer when he values the promises because of the encouragement they give him in praying for others; then it would not be convenient to have one's name staring one in the face.

—We have now been using for three years the type-writer with which we were presented by the readers of the *Guardian*, and our appreciation of it as a labour-saving piece of mechanism is higher now than when we first began to use it. It is a very remarkable invention, and we are more and more astonished at the ingenuity that managed to combine so happily the various, very diverse processes involved. We cannot say that it has never bothered us by getting out of order; but generally the difficulty was rectified as soon as the nature of it became manifest. In process of time, the operator becomes acquainted with all its complex arrangements, and then he knows what to do when any part of it does not work well. To be obliged to use a pen seems now almost a hardship. People that write much, sometimes find that the subserviency of the hand is not equal to the activity of the brain; but with the type-writer the hands are ready for all the demands that may be made upon them.

—Excessive competition is a marked characteristic of the day, not only in the mercantile world, not only in educational departments, not only in the conduct of the daily press, but in art and science as well. Whatever task a man may assign to himself, he will have good reason to believe that many others in different parts of the world are engaged upon that very task, and may anticipate him by laying their finished work at the feet of an applauding public, before he has achieved his task. Men of science pursue their researches with the embarrassing consciousness that some one else may snatch the prize of discovery from their grasp before they have quite matured it. There may be some advantages resulting from this eager competition, but there can be no question that there are signal disadvantages. It is of great importance that alleged discoveries should be verified before they are made public. No sooner does a bright idea strike a man than he rushes into print lest the next day's paper should intimate that the bright idea belongs to somebody else. This is the reason why so much that is crude, conjectural and speculative is launched upon the sea of public opinion in these days. Some one has said that it is desirable to keep poems a good while in one's own desk before publishing them; such a rule is quite as necessary in the scientific world.

—The Archbishop of Canterbury persuades himself that the dissensions and contrarieties in the Church of England, are rapidly being healed. Here is what he says in a recent charge:

"I think I am not too sanguine in believing that the overwhelming majority of Churchmen are tired and ashamed of such disputes, and are thankful they are dying out; that our people desire a well-ordered, hearty, and attractive ritual, but are perfectly staunch in their dislike of semi-Romish innovations, deeply attached both to the forms and doctrines of the Church to which they belong, and thankful that these are being quietly though it may be slowly, enforced."

So far from being able to take this view of the condition of things, we are of opinion that the reason why there is not so much of controversy and contention as there was, is that the Ritualists and Sacramentarians have got people to let them have their way. The

innovations which elicited such expressions of displeasure when they began to be made, have survived the opposition encountered, and have come to be tolerated as things not worth opposing or perhaps in some respects advantageous. What is alarming is that there is so little alarm. Almost every where we find that Church of England people have got used to the dresses, ceremonies and manifold imitations of Rome, and have accepted them as not necessarily de-anglicising the Church of England. The opposition to Ritualism was partly grounded on the love of Scripture, and partly on the love of the Church of England. They who opposed it simply on the latter ground, are becoming content with the changes introduced, finding that the Church manages to survive, and are not much troubled at the growing conformity to Rome. We fear that the archbishop of Canterbury is himself affected by the law that familiarity with danger breeds contempt of danger.

—THE *Madras Times* announces the death of another officer through injuries received in connection with the game of polo. This, if we mistake not, would be the fourth officer who has lately lost his life in this way. We learn, however from a friend at Secunderabad that Lieut. Maxwell was not killed while actually playing at the game, but afterwards, while galloping away from the ground where he had been playing. Our correspondent says: "I do not mention this to palliate polo-playing, for I am thoroughly opposed to it on account of its cruelty to animals." Perhaps our Society for the Prevention of Cruelty to Animals may find that they need not confine their attention to the poor people that drive bullocks, but may give part of it to the gentlemen who play polo, ride steeple chases &c. &c.

—MR. Henry Richard's statements regarding the armaments of Europe (see our Epitome,) are painfully suggestive. It is very evident to us that the world will not reach the degree of enlightenment implied in the adoption of arbitration, till the Gospel of Christ has an ascendency much greater than it now has. This is one of the blessings of the Gospel of Peace. The Times in its supercilious disparagement of the word of God, only echoes a strain that is too generally characteristic of our statesmen. Men will find out one of these days that they are dependent upon the Lord Jesus Christ, the Prince of Peace, for even those blessings that they affect to be able to confer upon the world themselves. Men will learn war no more, when the kingdoms of this world are become the kingdoms of our Lord and Saviour Jesus Christ.

—WE have been asked to notice, and have much pleasure in doing so, the "Children's Scripture Union" established in England, in 1879, with a view to promote the regular daily reading of God's Word among children and young people. There are already 60,000 members, and branches are being formed in many countries. A list of the Scripture portions for every day of 1881 has been published, and may be obtained, we believe, by those who desire to join this Union, on application to Mrs. Mody, Girgaum, enclosing one anna.

—ON Tuesday night last a gentleman who had only arrived in Bombay that morning, fell from the verandah of Watson's Hotel and survived the fall but a few minutes. The railing about the verandah is about three feet high. The evidence given at the inquest is to the effect that the gentleman who lost his life in this unhappy way, though a moderate drinker, had on this last day of his life drunk more than was good for him, and that in all probability his death was due to this fact. He took a glass of whiskey before dinner and another after dinner, and at dinner he and a friend had two bottles of Champagne; and his servant says that he staggered when he came into the room after midnight. Strong drink has a great many friends in high places, and they bitterly resent when any thing is said against their friend. He is a murderer, but they do their best to find some way of accounting for the deaths caused by him. Men in this world have to walk in many places where the parapet is only three feet high, and can do so with perfect safety if they only have their wits about them. But what strong drink does is to diminish their faculty of heedfulness, and thus danger finds opportunities than it would not otherwise have found. Now strong drink is no friend of ours; we hate it because it imperils the life of our brother. We have before us a pamphlet published last year in America, bearing this title, "Who murdered Dr. John R. Goodwin?" Dr. Goodwin was fatally shot by *his brother* Robert, then under the influence of strong drink. This pamphlet is written by another brother, the Rev. T. A. Goodwin, who takes the position that they are responsible for the murder who encouraged his brother to drink. Dr. John R. Goodwin was a devoted Christian, and an earnest advocate of temperance, and held in high esteem by all good people who knew him. Robert, the murderer is described as having been in youth of high promise. He inherited a considerable property from his father, and this made him an object of special interest to a certain class of his fellow-townsmen. He soon ran through this patrimony. The following sentence from the pamphlet speaks for itself. "The murderer had never given any reason for the deed, and none can be surmised but the fact that for years the liquor-sellers of Brookville and his drunken associates, had railed at his brother because he refused to support him in his life of dissipation by paying for the liquor he drank, until a morbid hatred had been cultivated." This melancholy case is in no sense similar to that which is now reported, except that in each a valuable life has been sacrificed, and that drink, apparently, had to do with either case. The servant of the gentleman killed last Tuesday, testified:

Deceased staggered when he came home, and seemed to be under the influence of liquor. His eyes were red. Deceased was a moderate drinker, and drank more on Tuesday than usual. Witness never before saw him stagger under the influence of drink.

Our only object in referring to this matter as we do, is to open the eyes of some of the misguided ones who think that life is nothing without the stimulus that alcoholic liquors afford, to the fact that it is their greatest enemy. We would not, for all the wealth there is in India, and all the honour that men can give, occupy the position of those who are so industriously seeking to take advantage of the weakness of men by tempting them to drink.

—IN another column will be found a notice of meetings to be held under the direction of the Bombay Missionary Conference on Monday and Tuesday of the week after next. The evening meetings are to be held in the Grant Road Theatre, the Committee having been disappointed in their endeavour to obtain the use of the Framji Cawasji Hall.

—WHEN a man has sustained injuries in the street, and is found lying helpless upon the pavement, the impulse of passers by is to run and lift him up, and perhaps call a buggy and send him to the hospital or to his own home. It is possible that the very best thing would be to let him alone till he can be removed under medical attendance. In his shattered state the least movement may be fatal to him.

—AN addition to the Bishop's High School being wanted, it is proposed to obtain the necessary funds by means of penny readings and theatrical performances. Penny readings may be unobjectionable, if the readings are carefully selected; but it does not appear to us that theatrical performances are fitted to commend the enterprise to advance which they are now to be employed, in the eyes of thoughtful parents.

—A FRIEND in the Central Provinces has favoured us with the following:

"We have just spent 10 days in Khandwa. We had services in the nice little Methodist Church on the Sabbaths, and every alternate evening in the week. The Holiness meeting last Monday evening was the best I have ever attended. The Spirit fell upon us as at the beginning: all wept aloud, and consecrated themselves to the Lord, some receiving full salvation and the others determined by the grace of God to seek till they find it. Bro. Webb arrived there during the week. He is full of faith and of the Holy Spirit. They have already a flourishing Sunday school. With such fellow-workers unto the kingdom of God, Bro. Webb's hands will be held up till Israel prevails. We spent a fortnight at Bhandara during the Christmas Holidays. The Station Church was placed at our disposal, and we preached in it by turns on the 25th and 26th December, and the 1st and 2nd instants. We had meetings every evening in a large room in the Station. On Sunday evening the 2nd inst. we had a service at a village six miles from Bhandara. There were 40 native Christians present. I preached on—"He shall see of the travail of His soul and shall be satisfied." How precious the words of the promise were in the presence of such a number of the first-fruits of India unto God. O that the full harvest may soon be gathered, and India stretch out her hands unto Jesus as her Saviour. Looking in almost every direction we can cry—'who are these who fly as the clouds and as the doves to their windows"? It sets the spirit in a flame to see the accomplishment of the glorious things spoken in Zion. Glory to the bleeding Lamb. Native Christians are doing a good missionary work in Bhandara. There is a Christian school at a village a mile from Bhandara, and all the people of the village have destroyed their idols. What is now wanted is that the Spirit fall upon them in pentecostal power. I was very sorry to miss the grand meetings in Poona and Bombay. The preaching of full salvation is the preaching of a full gospel, and this is the power of God unto salvation to those who believe."

LETTER FROM REV. NARAYAN SHESHADRI.

DEAR Brother in the Lord: My last letter to you was written on the 15th of October last, and after that I was so busy, that I had very little time at my disposal for private correspondence.

This time I have been spending in your vast continent no fewer than fourteen weeks. I cannot tell you how many miles I have travelled

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over. The following places I have visited will give you an idea of the extent of the country I have gone over. From San Francisco to Philadelphia. From Philadelphia to Boston, to Lowell, where the American Board had their last Annual Meetings, back to Philadelphia. From Philadelphia to the 150th Anniversary of Presbyterianism at Oakville in Cumberland Valley, and while in that direction visited Chambersburg, Harrisburg, and Lancaster, and delivered missionary addresses at each of the above-mentioned places to crowded audiences. From Philadelphia to Bridgton, N. J. and back again to Philadelphia. From Philadelphia to New Brunswick, N. J. to New York and Brooklyn and back to Philadelphia. To Baltimore, Washington, D. C. back to Philadelphia. To Princeton, to New York, to Orange, Newark N. J. and back to Philadelphia. From Philadelphia to New York, to Albany, Schenectady, Ithica, Clinton, Hamilton College, Anburn, Syracuse, Rockester, Baffalo, the Falls of Niagara, to Hamilton Town, to Kingston, Ottowa and Montreal in Canada, to Williamstown, Amherst, the Seminary at Mount Holyoke, and Springfield, Massachusetts. While I was in this part of the country, I had the pleasure to see our dear old Anglo-Indian friends of the Marathi Ahmadnagar Mission, Mr. and Mrs. Harding and Mr. (now Dr.) and Mrs. Hazen. At the Seminary at Mount Holyoke saw Miss Emily Bissell and Miss Grace Wilder and talked with both of them in Marathi, the language of their childhood. You will be glad to hear that these dear children of the mission have given their hearts to the Lord, and mean to return to the land of their birth and spend their lives where their honoured parents have been so long and so usefully labouring. Dr. Seelye, whom our educated friends will remember, has still a warm heart for India and would like to spend the remaining years of his life in the land of his old ancestors the Aryans. He very kindly drove Mrs. Field, Mr. Harding and myself through a most lovely and romantic part of the country to the Female Normal Seminary at Mount Holyoke. He made very kind enquiries after you and brethren Vishnu Pant and Shahu Rao. He spoke of the late Dr. Bhau Daji with great admiration. Our friend Dr. Hazen both whose daughters have been graduating at this Seminary, joined the party, and we spent the greater part of the day in seeing the various classes in the Institution, the Museum and the Library. The young ladies get a thorough course of instruction. When shall we have a fac simile of the Mt. Holyoke Seminary in India? We shall need a large number of them, for our population is so immensly great.

After delivering an address at Springfield Dr. Hazen took me to Agwam which is only two miles from Springfield to spend sometime at this pretty place. Mrs. Hazen, who is still very poorly, made many kind enquiries after so many of her old Indian friends. Some of her nearest and dearest relatives she has given to India's evangelization, and consequently India is much nearer to her heart than many parts of native land.

While returning to my Head-quarters I had the pleasure to spend a precious day at New Haven and once more see our mutual dear old friend Mrs. Hume, Senior, late of the American Mission, Bombay. Her daughters Miss Sarah and Miss Bella Hume and her aged mother who is in her 87th year full of energy and earnestness, are living with her.

On my arrival at Philadelphia I found a letter from Miss Dr. Ogdon to pay her a visit at Pitsfield inviting me to speak to the Ladies' Association at her pretty place, but this I was obliged to decline as my time was fully engaged.

This time I missed our old friend Mrs. Munger who was travelling somewhere near Chicago. I had however a very kind letter from her. She is still most usefully employed amongst her people.

My last trip was towards Pittsburg and Allegany where I spent three days most pleasantly with my old friend Dr. Scovel whose congregation has a "Sheshadri Band" with whom I have been corresponding for sometime, long before I visited them personally on Sabbath.

From Pittsburg I paid a visit to Cleveland and Oberlin in Ohio. It was a very cold and raw, it day snowed the whole day, but I enjoyed the drive through that wild and mountainous part of the country. At Oberlin I was President Fairchild's guest. What a large number of students he has under his superintendence, nearly a thousand of both sexes. Oberlin has already given us a number of missionaries. Mr. and Mrs. Sibley and Miss Frow of the Faith Mission in Berar are from Oberlin. You will be gratified to hear that Miss Frow is regaining her health and means to return to the land of her adoption with an additional force. I am sorry to say that owing to my rapid movements in the country, I could not make arrangements to see a number of my Anglo-Indian friends. I heard nothing of our missionary friends, Mr. Wood, late of the Satara Mission, Mr. Atkinson of the Solapur Mission, and a good many others. The Rev. Mr. Hollis Reed is still at Elizabeth near New York, and was glad to see me. He was one of the first to found that prosperous Maratha Mission at Ahmadnagar. He greatly wonders at the vast developments that have taken place in connexion with the mission since the time he was there, that is, 1833.

During my present trip I think I have visited almost all the most important towns that are in the north east and west of your country, have seen most of your Theological Seminaries and Colleges and tried to place the all important claims of the unevangelized world before them, and you will be gratified to hear that I have been uniformly received with no small amount of kindness and hearty good will. I cannot but conclude that the Churches of the Redeemer are thoroughly awakened to a sense of their duty with regard to the Redeemer's kingdom throughout the whole world. I am sure this of itself is of vast importance.

When I was at Williamstown, President Mark Hopkins showed me the monument with the globe over it with the inscription "The Field is the world" that has been erected on the spot where the haystack stood where Samuel Mills and Rice used to assemble with kind spirits to offer up prayers for the conversion of the world. Compare the state of feeling that is now manifested by all sections of the evangelical Churches of the Redeemer with the state of feeling in those days and we shall have to exclaim with wonder and astonishment,—"What has the Lord wrought."

If all be well we hope to land at Greenock to-morrow by 2 o'clock P. M.

Holiness Mission in Calcutta.

By the Rev. W. A. A. Gardner.

We arrived here by the mail train, Jan. 19. After a journey of this kind it was a real source of rest to find such a hearty welcome as we received from Dr. Thoburn and his assistants, with our kind hostess, Mrs. Atkinson, at the Railway station. We were soon quartered, and refreshed, and ready for the work. We have heard much concerning the wickedness of this city where Satan, the enemy of God and man, has so long reigned, and where God has been so signally dishonoured, and where He will yet be signally exalted. The readers are too well acquainted with Bro. and Sister Inskip to need any introduction. Nowhere in England or *India*, have they had a more cordial reception or have the hearts of the people been more to their '*Round the world mission.*' The first service on Thursday evening witnessed a good audience, and our brother never seemed to us more *at home*. At this first service the Divine Spirit was manifested creating hungering and thirsting after righteousness, and we may safely say to a degree not known here before. When the invitation was given for those who were in sympathy, and desired the blessing of a clean heart to come to the communion rail, it was met with a ready response. New hope, faith and fresh light were inspired. Many of the representative men were found seeking the blessing. From what our eyes beheld at this first service, faith was strengthened beyond the greatest expectations. The work and power of the Holy Ghost has in every service been on the increase. The *Call of God* to this city is a settled thing. The morning services (which are at an early hour) are the largest in numbers any where witnessed. These are specially helpful to those seeking the blessing. Yesterday, Sabbath, our brother preached twice, as never was heard before in this city; large audiences were in attendance at the three services of the day. The large house was well filled at the evening service, and a sermon on the—"*uttermost* salvation" was preached. A large number remained to the second services and the immense altar was twice filled with penitents seeking pardon and purity. Dr. Thoburn expressed himself as floating on the waves of victory. Saturday and Sunday witnessed large gatherings of young people and children. Our Sister Inskip was indeed filled and every eye was fixed upon her; never did her precious experience thrill our hearts, as in these two meetings. The whole company was moved as by electricity, all seemed to be drawn so simply and easily.

The positive fruits of righteousness are being more and more manifest. The fire is spreading all over this city and we enter upon this week's services with *full assurance* of *faith* that a mighty victory is coming. The power of God is moving upon the hearts of the people. The doctrine of sanctification by faith and the blessed experience that the doctrine brings, are occupying the Christians of Calcutta as never before; no qualified observer can doubt it for a moment. May God hear more and more, the prayers that have been going up from faithful hearts in the city, and may His messengers whom He has brought to this place on this mission, stand undismayed, having the approbation of God, and push the battle to the gates, and by the blessed energy of the Spirit, accomplish the purpose God had in bringing them here.

Uttermost Salvation.

Glory, Hallelujah! Is it possible that a sinner like me, once sunk in sin and misery, can be raised up to such heights of bliss and peace! Sometimes I wonder to myself whether I am deceived. It is not possible. It seems to me that every place I go to ought to be called "Bethel," because of the conscious presence of God. Is this the experience that Paul calls, "filled with the fulness of God?" Inside and outside, in and through me, from head to foot, I realize that I am the Lord's, and oh what words can describe the unutterable joy and peace that flows through the soul through that realization. Once I mourned and groaned out:—

Lord, how I grovel here below.

but, seing my privileges in Jesus, I came to him and claimed the freedom that he has promised to all that want perfect freedom; and, oh joy sublime!—he has changed my song now to:—

Jesus all the day long,
Is my joy and my song;
Oh that all his salvation might see!
He hath loved me I cried,
He hath suffered and died,
To redeem even rebels like me.
Oh the rapturous light
Of that holy delight,
Which I feel in the life-giving blood;
Of my Savior possessed,
I am perfectly blessed
As if filled with the fulness of God.

Now I find that wisdom's ways are indeed ways of pleasantness and that all her paths are truly peace. "Beulah Land" is a wonderful land to get into. It is not a sentiment, it is

not a dream, it is not a theory, but a glorious, real experience for the children of God. Here all is bright and beautiful. Yes here the glory streams down in wonderful fullness and life-giving power from the Glory land, right from the Throne of God and the Lamb. Here it is that one joins in, and sings that beautiful strain:—

My life flows on in endless song,
Above earth's lamentation;
I hear the sweet, though far-off strain,
That hails the new creation
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul;
How can I keep from singing!

Hallelujah! "My soul's full of glory, of light, peace and love." I bask in the rays of the Sun of Righteousness, and revel and joy exceedingly in the sunshine of "my beloved's" face. How shall I tell of the unutterable satisfaction that he gives my soul? How shall I tell of his wonderful preciousness. People don't believe in this experience of entire sanctification, but how can I doubt it when the Master has given it to me?

Well may Paul call this "the heavenlies with Christ Jesus." I seem scarce to realize that I am in the earth at times, because of the conscious presence of the beloved. Verily, holiness is Christ dwelling in the heart by faith.

One thing that strikes me very much is the fact, that there are so very few that are enjoying this life in "the heavenlies." Strange, surpassingly strange it is, that Christians are satisfied with any thing short of this. "Come up higher," brother, sister. I tell you it pays exceedingly well to "get through" all and enter in, where the King is seen in all his beauty, and where we sit down with him and sup with him in blissful contentment and perfect love.

Love, joy, peace and glory surround me every where I go. My soul burns with one thought now:—I wish every one knew the reality of full salvation and the blessedness of getting the experience given in Eph. 3. 14 to 19."

I write this for the glory of my Master, not to discourage weak souls, but to show that God is faithful, who has promised, and that he wants his people to be filled with all his fulness. I can't refrain from telling all Christians, of the beauties of holiness, and of the blessedness of living and walking with God. Oh brother, seek the full manifestation of Jesus to your soul. I found that when I sought *him* and found *him*, I had more than heart could wish, and that he is the only one whom my soul desires. All fulness dwells in Him. Having him I have all things. Bless the Lord, Oh my soul! who has forgiveth all thine iniquities, and healed all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, *who satisfieth thy mouth with good.* Thy youth is renewed like the eagle's.

W. A. Moore.

BOOK NOTICES.

"Hinduism and the Hindu People." This work consists of addresses delivered by Mr. Ram Chunder Bose in America, on occasion of his recent visit. The first discourse is on Hindu Philosophy; the second on the Religious Ideas of the Hindus; the third treats of their Manners and Customs; the fourth of the Results of Missionary Labour in India, and the fifth contains the Personal Experience of the writer. Mr. Bose is one that thinks for himself, has a strong individuality, a good deal of originality, the self-confidence that usually accompanies independence, and a very vigorous, sometimes positive and trenchant way of expressing himself. Hindu Philosophy is to us the dreariest of all subjects; but we fancy that some in America will be interested in the account here given of it. On the first page we find this sentence: "Hindu Philosophy is typical in its origin, typical in its genius and character, and typical in its tendencies and results." We confess that we have had some difficulty in understanding this sentence. In what sense is the word *typical* used? After reading some pages we found that what the writer meant to say was that Hindu Philosophy was not essentially different from other philosophies, or at least that there are correspondences between it and them.

"The complications by which we find Hindu Philosophy hemmed in are the very complications amid which we find philosophic speculations of every species and tendency hopelessly entangled. And the errors with which Indian Philosophy bristles are the errors which have characterized philosophic thought in all its phases of development."

Well, for our own part, we have been more impressed with the points of dissimilarity between Hindu Philosophy and other Philosophies than with the points of resemblance. But we do not propose to discuss the matter. Mr. Bose finds three distinct lines of thought or speculation interweaving themselves with and forming the groundwork of Hindu Philosophy; viz Trialism; Dualism; Monism. Trialism is thus explained: The schools of Indian philosophy plainly affirm the existence of three co-eternal substances, viz. Matter, the human soul, and the Paramatma or great Soul. Dualism proclaims the existence of two co-eternal principles, matter and the human soul. Monism recognizes the existence of only one essence, God. This last is Vedantism. According to the teachings of Vedantism salvation is reached when an individual attains to the consciousness of deity expressed by the words *Aham Brahm*, I am Brahm. The following quotation is from this Lecture;

Pantheism is exercising a fascinating influence over many a gifted and many a susceptible mind in Christendom, and the reason is obvious. Pantheism has a grand truth embedded in it, and that is the doctrine of the immanence of God in the world. That God is in every material object we see, that He in a sense thunders in the clouds, howls in the tempest, whistles in the wind, and warbles in the little rivulet, is an undeniable fact. God is immanent in nature as well as immanent in the human soul. And this doctrine of His immanence logically unfolded, developed, I am willing to admit, into Pantheism. I do not see, and do not pretend to be able to explain how this doctrine consists with that of the divine transcendence above the world, or how God is at one and the same time intramundane and extramundane. But I accept these contraries or truths which appear contradictions to our limited mental faculties. I do not see how the sovereignity of God consists with human responsibility, but I accept these contraries because they are in unison with the voice of intuition and revelation. I do not see how I am to work as if everything depended upon myself, and to trust as if everything depended upon God. But I accept these contradictions for the same reason. In the domain of science, as well as in the region of philosophy and theology, we are compelled on account of our short-sightedness to accept what Kant calls antimonies, or truths which are contraries to us, but consistent truths to minds endowed with faculties superior to ours. And it is because philosophers and theologians refuse to accept them and try to build up one-sided systems with logical consistency, that they plunge themselves into error and propound theories derogatory, sometimes to man, but more frequently to God Himself.

In the Lecture on "the Religious Ideas of the Hindus," Mr. Bose invites his American readers to take notice that the doctrine of evolution which traces the religions of men back to Fetishism, is without support from the history of India. In India "there has been a retrogression rather than a progression, a fall from sublimer to coarser ideas of God and human duty, a fall from Theism to Fetishism, not a rise from Fetishism to Theism." This theory of progress, he adds, has not been realized in any country on the surface of the globe.

This is true, and the fact will one day be recognized. But there are fashions in science as in other things and just now evolution is in fashion, and it makes not the slightest difference whether the evidence is for it or against it; it is received all the same. Speaking of the omnivorous nature of Hinduism, how it has managed to absorb all phases of speculative thought that have appeared in India, including Buddhism, Mr. Bose makes some remarks on this latter system suggested by the currency given to Mr. Arnold's "Light of Asia." He points out that it is a tissue of plagiarism. Its doctrine of the transmigration of souls is from Hinduism; its God, Karma, retributive action, is from one of the schools of Indian Philosophy.

You can have no idea of the greatness of the revolution accomplished in the sphere of thought by the Lord Jesus Christ when he said, "Out of the heart proceed evil thoughts," or "Verily, verily, I say unto thee, except a man is born again, he cannot enter into the kingdom of God"—you cannot I say, have an adequate idea of this change till you go to heathen countries. Men in His time fell into the same mistakes about religion which you notice in India. The ignorant masses looked upon religion as consisting wholly in a series of forms, and the learned buried it under metaphysical subtleties. Christ transferred religion from the region of forms, and from the domain of wild philosophy, to its proper place, the human heart.

The second question to which I wish to draw your attention is—what is the Hindu idea of God? Go to the unlearned masses, and you will find them scarcely ascending from their gods to the sublime idea of an intelligent Creator and ruler of the universe. Some sentimentalists in Christendom believe that Hindus worship God in their idols. They do no such thing. Instead of worshipping God, they simply worship the persons, heroes or sages, represented by the idols before them. There is not a single temple in India dedicated to the worship of God, or an image representing Him. Go to the Hindu philosopher, and you will find his ideas of God materially different from yours. You believe in a personal, intelligent, and voluntary Creator of the heavens and earth. The Hindu believes in an impersonal, unintelligent and involuntary substance. You believe in a God capable of thought, feeling and volition; whereas the Hindu believes in an unthinking, unfeeling essence. Your God has sympathies and antipathies—hates sin and loves the sinner: whereas the Hindu god is incapable of love and hate. I once asked a learned Hindu if he was sure that God loved him. His reply was characteristic—"God neither loves nor hates." Our God is the Almighty Ruler of the universe, whereas the Hindu believes either in idols, which are nothing, or in a Being which is equal in every respect to Non-Being.

This Lecture concludes with three questions, Whence, Why, Whither, and shows how they are answered by Hinduism on the one hand and by Christianity on the other hand.

"Justification Continued or Entire Sanctification," by Rev. S. P. Jacobs. This is a sequel to the tract already noticed by us, by the same author. It consists chiefly of testimony derived from various authors ancient and modern, such as Tertullian, Irenens, Macarius, Erasmus, Arndt, Owen, Henry, Franke, Edwards, Mrs. Edwards, Dr. Scott, Dr. Fuller, Levy, Barnes, Dick, Book of Common Prayer, Scottish Hymnals, and many others, followed up by the testimony of Scripture. A great deal is here brought within a brief compass, and some who are of opinion that no man can be thoroughly cleansed from sin until he is given over by the doctors and it is certain that mankind can get no benefit from his holy example, may be induced to read this little tractate and see if there is not something better for the Christian and for the world than that theory would imply.

"Active Service." By J. W. Bryans. Captain retired, Late H. M. Bombay Army, This is a little book that one could put in his vest pocket. It is on the words "Fervent in spirit; serving the Lord." We remember reading with great delight, some 35 years ago, a book by Jas. Hamilton, entitled "Life in Earnest," being discourses on the clauses of this verse, Rom. xii. 11. This little book is of a different character, but in its way excellent, and well fitted to quicken in the Christian a sense of the necessity of attending to the three conditions of his soul's health, thus described: *Air*,—we must live on Prayer; *Food*—we must feed upon the word; *Exercise*—we must work for God. The following extract will give a good idea of this booklet (published by Nisbet & Co.):

"Pray without ceasing." We know that the infinite God cannot be moved or actually drawn nearer to us by prayer, but prayer undoubtedly draws the Christian nearer to God. If a boat—to use an illustration—be attached to a large vessel by a rope, the person in the former does not bring the ship nearer to him by pulling the rope, but he brings the boat and himself in it, nearer to the ship. So the more frequently we pray, the nearer we bring ourselves to the Lord most High. The Christian is, therefore, enjoined to "pray without ceasing;" not that he can be always engaged in the positive act, but he always ought, as I said before, to have a holy aptitude of prayer. The bird is not constantly on the wing, but is ready to fly in an instant; the believer is not always on the wing of prayer, but he has such an aptitude for this service that he is prepared in an instant, when in danger and need, to fly for refuge to Christ.

The Bombay Guardian.

SATURDAY, JANUARY 29, 1881.

REMINISCENCES. CXL.

Diary. New York, January, 1846

All seem to have the idea that a man is without demerit as far as he is holy, and that a holy man would be like an angel. But we must always be redeemed sinners, and shall be known as such when we are saints in light. The blood of Christ destroys the work of the devil within us, taking away sin from our existing states of mind; but past sins remain forever, not against us, but facts in memory, and God can never look upon us without seeing them there. And I do not know what I would not rather lose than these monuments of sin in the individuals he takes to glory. Sin, in this form, this dead uninfluential monumental form, taken to heaven, glorifies God more than any thing else in heaven. For in every such individual it is monumental of the greatest display of God's love, power, wisdom, glory, holiness, ever witnessed. Too much forgotten, if indeed thought of at all, are these things. And hence the disposition to laud the most remarkable subjects of grace as though there were great merit in them. We are all tempted continually to exult in the creature rather than in the Creator. All the reverence with which holiness in an individual should inspire us, is reverence for God. Christians are disposed to doubt and cavil when men of high attainments are brought before them, as though a work had been wrought altogether exceeding the adequacy of the means. These means they seem to think are the efforts of the individuals themselves in some degree. Inadequate indeed are such means, not to accomplish much, but to accomplish any thing in this line. Entire holiness is impossible they think, because this would be making altogether too much of man. But it makes nothing of him. God makes nothing of a man before he begins to make him holy. Holiness is not impossible, for nothing is too hard for God; and the only question is, What is the fact? Do not the Scriptures on every page call on us to act as though it were possible? Are we not forbidden to seek any thing less? And shall I not expect a heavier judgment than that which descended upon Ananias and Sapphira, when I make any reservation, and seek to please God within limits? to love him with a little less than heart and soul and mind and strength?

21st. Had another interview last evening with Bro. Aikman. Oh how hard to let every thing go and drop into the arms of God. Because some things are in themselves good and authorized, he thinks he may retain them, even though he admits that their operation is adverse to him. Sought to show him that entire consecration implies a total surrender of every thing into the hand of God, father, mother, all affections, all expectations, no matter how sacred they might seem. There must be a moment when all shall be in the hand of God, and we ourselves standing naked in the midst of a great desert. After that, God will restore us what he will, and we may take, but as of free grace and tender love. Have this morning had a season of extraordinary faith. I arose from my knees nothing doubting that the petitions I had offered for my mother, Dr. Skinner, our church, the seminary, the university, were heard, and an affirmative decree issued by the divine mind. I prayed also to be the holiest and most useful of men. Two or three instances have occurred of brethren who seemed to have had a great blessing, but after a day or two, darkness supervened. Self-righteousness, imagining that there was something in the act of consecration that elicited an extraordinary measure of God's love, and losing the sense of this when the sense of sin returned; or else thinking that God had done all he could be expected to do, and the blessing received was the measure and limit of his grace. The great thing to bear in mind is that sin, repented of, is not to separate us from God, but to bring us to him. Allowed sin, of course, will separate us from him.

In our prayers God considers the end we have in our mind. We often pray for particular things or persons to be employed by God as means to some end. Now he may see fit to answer our prayers by accomplishing the end we have in view, though unexpressed, and neglect the means mentioned by us, selecting others. When we look for answers we must bear this in mind.

'When thou art converted strengthen thy brethren.' What was Peter's conversion? It was being emptied of self-confidence, in favour of Christ. He could only strenghen his brethren by showing them their utter incapacity and the vanity of their resolutions and the all-sufficiency of Christ. [The grand difficuly was to induce the disciples to exercise the same faith in Christ unseen, that they had been exercising in the visible Master; and when they got as far as that, their faith took a great bound, being in its native element.]

Jan. 23. An interview last evening with Bro. Lockwood, most interesting. God has undoubtedly blessed him and will, still more. I pray that Jesus will make him useful, putting him into the ministry. At lecture, was delighted with the idea, John ii. 24, that there were two classes in the church to the one of which Jesus committed himself. Sweet expression. It seems to describe the act of my Saviour in coming and casting himself into my arms. Surrendering himself to my love, so to speak. Never to be betrayed, never. I feel the desire to know more of the glory of Christ returning upon me with new power. God has increased my capacities. Had a conversation this morning with Bro. Wood. Another with my sister. Light seems to be breaking in upon her. She is delighted with the discovery of the fact that consecration does not presuppose sanctification. I must feel that in the seminary and church, the work is God's. He will bless them not because of my prayers and faith, but, because of his design to bless them, he has given me to offer up the prayer of faith.

Reading yesterday the 104th Psalm, I thought how full nature itself was of the evidence that God takes delight in pleasing his creatures. When a parent gives a cluster of grapes to a child, we know that he has pleasure in imparting pleasure. Yet all men receive good gifts from God without a thought that they are expressive of God's love and sympathy. We have a right to receive them as proofs of the good-will of God, and take encouragement from them to come to God himself and learn things that nature cannot teach us. It seems to me that this is the design of his works, to create in us an ardent thirst for the fountain-head whence proceed these blessings.

THOUGHTS ON REVELATION. XXII.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people." xiv. 6.

'*Another* angel looks back to one previously mentioned. In Ch. x, we are told of a mighty angel, understood to be symbolical of the reformation. At the close of the chapter the angel gives to the prophet a little book which he eats, and then this announcement is made: "Thou must prophesy again before many people. and nations, and tongues, and kings." In the days of the Reformation, through the invention of printing, and the translation of the Bible into the vernacular, there was an opportunity for the church to become acquainted with the Scriptures of God, and it was not long before some began to be sensible of their obligation to fulfil the last command of the Saviour, and make known his Gospel to distant nations. A more advanced period seems here to be referred to, for the Gospel is made known not to *many* nations but to *all*. Let us note that this vision succeeds that of the 144,000, the first-fruits unto God and the Lamb. An angel is a holy messenger of God, intent upon doing the work of God in the way that is most acceptable to the Master. We have first brought before us the picture of a holy, a Lamb-like, a united people dwelling in heavenly places in Christ, moving in the same spiritual sphere where he moves. Then we have the picture of an angel of God flying in the midst of heaven with the everlasting Gospel. There can hardly be a doubt that there is a designed con-

nection between these two pictures. In his last prayer, John xvii., how much our Lord insists upon the transformation of his people into conformity with himself, that the world may believe. "They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world even so have I also sent them into the world." The word *missionary* means a sent one. Christ constantly speaks of himself as God's missionary, the sent of God, because he conveys God's truth to men in God's way. Christ, in like manner, sanctified his servants, filling them with his own words, his own ideas, and then sent them to the nations. They were to tarry in Jerusalem till they were endued with power from on high. The seed whom the Lord has blessed, the Lord will acknowledge by mighty signs and wonders, so that men will have no more doubt that these are the servants of God, making known the way of salvation, than they would if it were brought to them by an angel visibly from heaven. Missionaries are legates or envoys, ambassadors; but what were an ambassador without credentials? Suppose an ambassador from China should be found not to know the Chinese language; or not to have letters from the Emperor. He must have something besides his own *ipse dixit* to certify men that he is one authorized to act for his master.

The Gospel is the everlasting Gospel. No corruption of the Gospel is everlasting. No improvement of the Gospel is everlasting. The Gospel as God gave it, this is everlasting. This is that which the Spirit of God makes to be the power of God to the salvation of men. The nineteenth century boasts of its wonderful discoveries and its ability to set all things right which have hitherto been wrong, and is doubtful about every thing which does not look to it for its sanction, and pay tribute to its supremacy. Now the Gospel pours contempt on all the pride of man, and the wise men of the day have taken it in hand to bring it into conformity with the ideas of the day. Instead of flying in mid heaven, it must be content to walk upon the earth; the celestial in it is pronounced visionary and dismissed. Missionaries are no longer messengers of God, but the spiritual agents of civilization. But the seed whom the Lord hath blessed come to men with the fulness of the blessing of the Gospel of God. We believe in the Holy Ghost as omnipotent in the region of man's corrupt nature, and as soon as the people of God shall honour him by expecting and relying on his power to subdue all to Christ, we may expect that in every nation, and kindred, and tongue, and people, there will be a desire to experience the salvation that accompanies the Gospel.

NOTICES.

THE following is the programme of the meetings of the BOMBAY MISSIONARY CONFERENCE, to be held (D. V.) on the 7th and 8th of February.

Monday the 7th, at MAJOR OLDHAM'S, Prayer meeting, at 7-30 A. M.

„ in the GRANT ROAD THEATRE,—Missionary Sermon, by Rev. C. W. Park, at 8 P. M.

Tuesday the 8th, at MAJOR OLDHAM'S, Prayer meeting, 7-30-8 A. M.

(Conference Meeting 8-9 A. M. Missionary Breakfast.)

„ in the GRANT ROAD THEATRE, general public Missionary Meeting, with singing and addresses—8 P. M.

Printed programmes with full details, and notices for distribution will be ready about the middle of next week.

APPOINTMENTS for to-morrow: M. E. Church, Grant Road, 8½ a. m, Jacobs; 6 p. m., Shreves.——Dean Lane, Fort, 11 a. m., Smith; 6 p. m., Jacobs.——Mazagon, 11 a. m., Lawson; 6 p. m., Bowen.

RECEIVED for Mr. Shaw's Lahore Mission, from W. G. G. Rs. 5.

RECEIVED for Thakoor Mission, Egutpoora, from R. P. Rs. 200.

WITH reference to the notice of a periodical entitled 'Jottings by Busy People' that appeared in our last, we are requested to state that it is printed for private circulation only.

Epitome of News.

SATURDAY, JANUARY 22.

—Two new Atlantic submarine cables are about to be laid.

—*Bombay Gazette*: The Commissioner of Police, upon enquiring into the recent explosion of dynamite, found that due precaution had not been taken by the contractors, Messrs. Dadabhoy Nusserwanjee & Co. He has accordingly cancelled the order that was issued to those contractors on the day previous to the explosion.

—*Madras Times*: Our correspondent at Trimulgherry writes under date January 16:—Yesterday evening, at about 6 P. M. the *maidan* in front of the arsenal at Secunderabad was the scene of an accident which resulted in the death of a young and very promising officer. Lieutenant Maxwell, R. E. the Superintendent of the Nizam's State Railway, while playing polo, was thrown violently from his pony and sustained a fracture of the base of his skull from which he expired at 10 o'clock last night.

—*Times of India*: A very singular case was tried on Wednesday last in the Tanna Sessions Court before Judge Coghlan and three assessors. Balya Kania was charged with having committed murder, by killing one Miya Jafir Khan, by dropping a heavy stone on his head as he lay at night, watching in the field of one Namajee. The evidence consisted of a full confession in detail by the prisoner before a magistrate, that he mistook Miya for one Namajee, whom he intended to kill for having had adulterous intercourse with his wife, Kashi, and of the evidence of Namajee, who was lying in the next field and saw prisoner drop the stone on Miya's head suspecting that it was so done in mistake for himself. The assessors acquitted the prisoner, but the Sessions Judge considered the evidence conclusive, passing sentence of transportation for life.

—One of the Calcutta papers contains an advertisement announcing that "the Agent of the East Indian Railway acknowledges the receipt by post anonymously of a currency note for one thousand rupees as conscience money."

MONDAY, JANUARY 24.

—A correspondent of the Lahore paper says that in the pursuit of economy, his Highnees the Maharajah of Cashmere has ordered the dismissal of the entire police establishment in his State, and its duties are in future to be performed by the regular troops.

—*Indian Spectator*: We have received several letters indignantly opposing the intended marriage of a Hindu widower of near sixty with a girl of less than twelve. The gentlman is a Maratha "reformer," member of the Prarthna Samaj, Justice of the Peace, a trusted servant of the Government and now a pensioner, and an esteemed citizen every way. We know the gentleman personally, and call upon him by every sacred regard he cherishes for the future of his people to abandon his evil intention. It is grievous to find one in his position degrading himself to the level of a hideous barbarian."

TUESDAY, JANUARY 25.

—Press Commissioner: General Wilkinson's force reached Maiwand on the 22nd, all well. Grain, forage, fuel, and atta were found ready stored by the local authorities.

—*Bombay Gazette*: At the village of Wallad, about five miles from Ahmedabad, an unexploded shell, fired by the battery which goes out there for practice, was picked up by a man of the village. With the object of extracting the powder and bullets which the shell contained, the unfortunate man set to work with a heated *hurpoonee*, or pointed native plough-share, to bore through the choked tube. A number of other persons gathered round him, and while all were on the tip-toe of expectation to witness the fruits of his labour the shell exploded, blowing his arms and legs to atoms, killing two little girls and wounding a number of people.

—*Madras Ch. Miss. Record*: There is no Mission field in India more interesting at the present time than North Tinnevelly. Not only is it full of interest as connected with the honoured names of our departed brethren Ragland and Fenn, but its present condition a one full of hope and promise, and calls for is special effort to be made to develope and extend Mission work.

Out of a population of about 170,000, about 5,000 have embraced Christianity. These have come from 29 different castes, amongst which may be enumerated—from *Brahmins* 4—from *Maravers* 250—from *Naidoos* 256—from *Reddis* 54—from *Shânars* 860—from *Shetties* 33—from sub-divisions of *Sudras* (e. g., Smiths, Carpenters, Weavers, Potters, Shepherds, etc.) 316—from *Vellalers* 104. About 3'000 come from Pariahs, Pallars, and Chucklers. It is true that the proportion of Christians is as yet very small; only about three per cent. of the population. But considering that the Mission was only commenced under Messrs. Ragland, Fenn, and Meadows, in the year 1854, the results already attained are full of encouragement, and ought to stir up God's people to earnest prayer, and redoubled efforts.

Not the least interesting feature in the North Tinnevelly Mission is the fact, that it is now entirely under Native Management. The Rev. V. Vedhanayagam, who for many years itinerated with Mr. Fenn and Mr. Ragland, is now the Superintending Pastor of the whole district.

—The Rev. Mr. Arden, Sec. C. H. S. in the *M. Ch. M. Record*: It is no little encouragement to feel that the whole of the work in North Tinnevelly is now under the Superintendence of a Native of the country, who by the grace of God is enabled to do his work well and faithfully. At the present time there is not a single European Missionary in North Tinnevelly, and yet there is no field more full of hope and of promise. It is often said, that if ever India is to be Christianised it will be chiefly through the instrumentality of its own sons. Of the truth of this there can be little doubt. European Missionaries have under the blessing of God commenced a mighty and glorious work in the land. For a long time to come their presence will be needed, specially as the Pioneers of the Gospel, and also to superintend the training and Educational establishments connected with the Christian Church. It must not be supposed that a people emerging from heathenism, and surrounded with its associations on all sides, are in the same condition as those who have from their earliest youth been surrounded with Christian associations, and lived in a Christian country; but in spite of this it is equally true, that no foreigner can have such an extended and intimate acquaintance with the thoughts and feelings of the people of India, as a son of the soil, and that if only due care and caution be used, no

principle can be more effective, than that of gradually bringing forward the more experienced of the Native Christians into positions of independence, and authority in the Christian Church.

Wednesday, January 26.

—Record Jan. 5: "So far as we can perceive, there seems to be almost an abnegation of the functions of rule in the Church of England. It is almost as though, now that the law is acting vigorously and effectually, the Bishops were beginning to doubt whether they had any means or power of ruling their clergy at all. There is some sort of timid reference to consulting that most remarkable body, Convocation, with a view of ascertaining whether anything can be devised by them for the Government of the Church. Until it can produce something, anarchy must, we presume, be expected to continue. This is poor consolation for those who are longing for peace in our Israel. There would, we think, be more hope for Ireland from Mr. Parnell's Executive Committee, which does, at least, do something, although that something is unqualified mischief. Of one thing we are well assured, that the Greek Kalends must first come before the people of England will hand themselves over to the mercy and wisdom of Convocation. It is not a seemly thing that now in Ireland government is in abeyance, and contingent upon the chances of future legislation. But this is precisely the condition of the Church. In both instances there are audacious offenders; there is distinct violation of the law; there are attempts at creating sympathy for transgressors, and there is paralysis of the governing power. The turbulence of ecclesiastics is proverbially as great if not greater than that of the laity. In the Church no reign of terror can be set up, because the sphere is too confined, and the mutineers are too few. But it is a terrible thing for a Church, as for a country, when there is impunity in evil doing, and when the governing power lets the reins of authority fall helplessly from its hands. The spirit of disorder and disaffection increases, a spirit wholly at variance with the Christian spirit."

—Same: With regard to this doctrine of evolution, or the gradual development of every creature out of some less perfect pre-existent form, the non-scientific person, possessed of a moderate amount of common sense, may presume to think for himself. The plausible arguments of scientific advocates will pass over his head without disturbing him. He will bear in mind the fact that there is a well-known law of nature which forbids the interbreeding of animals of distinct species; and he will assure himself that, if evolution had been the prevailing law, he would be unable now to distinguish the individuals of one species from those of another, or to say where the tribe of mankind ended and that of the ape began. The whole of animated nature would present a scene of inextricable confusion, and the earth would be inhabited by innumerable creatures to which none of the names now recognised by natural history would be in any way applicable.

—*Bombay Gazette*: It has now been thoroughly established that through the negligence of the Assessing Department the Municipality suffered a loss of nearly Rs. 700,000 during the period between 1867 and 1879. The rateable value of properties in Bombay in 1867 was Rs. 1,63,09,535 (*vide* annual report for 1877), whereas in 1879 it was Rs. 1,14,93,417, showing a diminution of Rs. 48,16,118."

—Press Commissioner: A telegram from Kandahar, dated the 24th Janury, states that Sirdar Gul Mahomed Khan writes from Girishk that seventeen principal men of the Zamindawar Alizais have come to him at Girishk, and others are coming in two or three days. Twelve chiefs of the Helmand Barakzais have also come, and the rest are on the way.

—*Bombay Gazette*: The Rt. Revd. Dr. Mylne, Bishop of Bombay, proposes to hold his primary visitation in the Cathedral on Wednesday, the 23rd proximo.

—There is no truth in the rumour, the *World* asserts, that the Vatican, in other words Leo XIII., has sent an expression of opinion adverse to the land agitation to the bishops in Ireland.

—*Bombay Gazette*: The New Presbyterian Church at Mhow is to be opened for public worship on the 30th instant. The church is a beautiful and handsome structure, and is situated in a position that is seen from every part of the camp. It is capable of accommodating 250 sitters. The whole structure, which consists of the church and a porch in front, is built of solid stone. There are side buttresses at regular intervals, which give an appearance of strength and massiveness to the building. The roofing of both church and porch is corrugated iron. The church is lighted by side windows, surmounted by neatly designed trefoil ones. While at the end of the building, behind the pulpit, is a large window of most tasteful design. The entire glazing of the windows, which are divided into small diagonal panes, is of variegated coloured glass. As to the interior of the church, the ceiling is of yellowish pine-wood. The roof is supported by heavy trusses, the appearance of which is much admired. The sittings are the usual church pews. The centre passage of the church is laid with different coloured slate stones, laid in diagonal pieces; and the flooring of the porch is the same as that of the church. There are also a pulpit and marble baptismal font, both designed by Mr. Stevens of Bombay. It will be seen from the advertisement that there is still a deficit in the amount required to clear off the debt. As some friends at a distance may be willing to help, donations will be gratefully received by Rev. John Morrison, Chaplain, Church of Scotland, Mhow.

—*Times of India*; *Calcutta* 25: The British iron ship Bannockburn, of Greenock, 1,675 tons, is on fire near the mouth of the Chittagong river. There are 12,525 bales of jute on board, valued at 2,13,000 rupees.

—At a meeting held in the Egyptian Hall of the Mansion House on the 4th instant, under the auspices of the National Temperance League, it was stated that there were not fewer than 20,000 teetotal soldiers in the service. Of these about 8,000 belonged to regiments stationed in India, where the proportion of abstainers was higher than at home. Of the 60,000 men in the navy, upwards of 7,000 were registered abstainers, and the officers' branch consisted of 158 members. Much attention had been given to the 4,000 boys on board Her Majesty's training-ships, of whom more than one-half were pledged abstainers.

—*Madras Mail*: Last night, about 12 o'clock, the idol Yagatha was brought out of its temple in Black Town, profusely decorated with ornaments, and seated on a car, the back of which represented a peacock's tail. It will be carried in procession for twenty-one days through the suburbs of the town within municipal limits. Offerings of flowers and cocoanuts, with the sacrifice of sheep, will be made wherever the idol is carried.

—*Overland Mail*, Jan. 7: The accounts now received from the Cape amount to this—that the Transvaal is, with the exception of four stations Pretoria, Wakkerstroom, Standerton, and Potchefstroom, out of our hands. To support their reclamation of independence the Boers have formed two camps: at Potchefstroom they have about 2,000, and at Pretoria about 2500 men.

—The Census Bureau announces that the approximate population on June 1, 1880, of the entire United States was 50,152,559 being an increase of 11,594,188 in ten years. About a quarter of the increase is due to immigration. New York State has a population of 5,083.173; Pennsylvania, 4,282,738; Ohio, 3, 197,794; Illinois, 3,078,636; Missouri, 2,169,091; New York City, 1,206,590; Philadelphia, 846,984; Brooklyn, 566,689; Chicago, 503,304; Boston, 262,535; St. Louis, 350.522; Baltimore, 332,190; Cincinnati, 255,708; San Francisco 233,956; and New Orleans, 216,140.

Mr. Henry Richard, M. P., addressed a large meeting at the Town Hall, Reading, on Jan. 4, on the subject of the armaments of Europe, and in the course of his speech showed how the maintenance of our fighting forces cost more than any other institution in the country.

Since 1816, when the peace era was said to have commenced, they had had no fewer than seventy-three wars in which England had been directly engaged, while lately in India they had had over twenty-three. In these wars over 2½ millions of the best men in the country had been butchered, and the cost had been over 3,000,000,000*l*. Instead of employing the interval in restoring peace and goodwill among nations, they were only preparing for fresh and more murderous onslaughts. The amount of capital sunk in munitions of war was almost incredible. The system of keeping large standing armies was not productive of peace, but provocative of war. The total cost of the standing armies of Europe was 500,000,000*l*. a year, and was caused mainly by the withdrawal of so many millions of men from industrial occupations; for the soldier produced nothing, but was kept by the productions of other men. The money spent on a ship intended for commerce was reproductive a thousandfold, while money spent on the gigantic ships of war was as much lost to the country as if it had been sunk in the sea. Governments in Europe were unable to make both ends meet, and the total indebtedness of the great nations of the world increased from 1,712 millions of money to 4,000 millions during the last twenty-one years. Yet the nations did not enjoy any greater sense of security or peace thereby. Austria, Germany, France, Italy, and Russia had yearly deficits on account of the military drain upon them, and hence many nations were driven to adopt the principle of protection, which was so injurious to trade, especially to this country. The hon. member then proceeded to argue in favour of settling international differences by arbitration. He believed the world was ripe for such a system of settlement of their international differences.

—*Star in the East*: We are indebted to the Rev. W. Hastie, Principal of the General Assembly's Institution, for a correction in respect of some of the figures we gave last week in our article on "University Results." The General Assembly's Institution passed fifty-seven students in the First Arts and twenty-four in the Entrance examination. These results place this Institution not next to the Presidency College, but absolutely first in the list of Metropolitan Colleges.

Thursday, January 27.

—The Mongolia, with English Mails, left Aden for Bombay Wednesday, 2 a. m.

—*Bombay Gazette:* A sad accident occurred in Bombay during Tuesday night. A gentleman, who had only arrived here on the previous morning and was staying at the Esplanade Hotel, after going home late from the theatre went from his room into the verandah, apparently for the purpose of sleeping there, as he told his servant to stay in his room, and took a pillow with him; and the next that was seen of him was by a police peon on duty at the hotel, who hearing something fall on to the pavement before the front entrance, went to the spot to see what it was, and found the deceased lying there. He was not dead then, but died before he could be got to the hospital, his skull having been fractured, as well as his thigh-bone broken by the fall. There is an iron railing three feet high round the verandah, and it appears that the unfortunate man, in some unexplained way, fell over it.

—Locusts are reported as having appeared in the Goa territory.

—A woman named Nooranbai, residing in Tank Street, on Tuesday last, while looking out of a window on the first floor of her house, with her child in her arms, overbalanced her-

self and fell out on to the public road. The woman and child both sustained serious injuries. They were removed to the J. J. Hospital for treatment.

—The *Times of India* publishes a Memorandum by Lord Napier of Magdala, recommending the retention of Candahar.

—Admiral Johnson, one of the few remaining survivors of Trafalgar (where he fought on board Nelson's ship, the Victory), died a few days before the mail left. Since he retired from the service in 1843 he has lived wholly in an inland country, and had never even seen the sea; so he died without having beheld an ironclad.

—*Times of India*: Babu Keshub Chunder Sen possesses a modesty surpassing that generally accredited to the modest race to which he belongs. In a meeting at Calcutta on Saturday, attended by over 3,000 people, Mr. Sen delivered a lecture which he commenced by announcing the New Dispensation as "the orient sun gladdening the world and dispelling the folds of darkness." The organ of the Brahmo Somaj states that "he proved the continuity of divine inspiration through various dispensations, Moses necessitating the advent of Christ, Christ making Paul a logical necessity, and the Christian dispensation necessitating the present Dispensation," and, he might have added, Babu Keshub Chunder Sen.

—Correspondent of the same; The Rev. Father Ellis, in his admirable sermon last Sunday evening, remarked on the small number of the congregation of St. Peter's who partook of the Holy Communion. When Christ instituted the Lord's Supper, we are told that *He took bread and gave it to the disciples*. In the original it is *arton*, which signifies "bread," and *not* a wafer. Until recently at St. Peter's, "bread" used to be administered to the communicants, but now we have a wafer offered us.

—From *Service for the King*, a monthly published in connection with the Mildmay Conference: It may interest our readers, as well as explain this necessity, if we add a short summary of the various classes, etc., which weekly devolve upon our staff of workers scattered through different parishes in this great city:—

21 Mothers' Meetings,
38 General Bible Classes,
19 Evangelistic Services,
12 Children's Services.
22 Meetings for Prayer,
8 Night Schools for Men,
6 Night Schools for Girls,
3 Night Shools for Boys,
11 Temperance Meetings.
Also Bands of Hope.

Some of these Schools are held three nights a week, some two.

In many places we have also special Meetings, or Social Evenings, where the people are invited for profitable entertainment; and a long list might be added of Industrial Societies, Penny Banks, Kitchens for Soup or Invalid Dinners, Clothing Clubs, etc., etc.

Friday, January 28.

—Press Commissioner: Mr. Charles A. Elliott, C. S. I., has been selected to succeed Sir Stewart C. Bayley, K. C. S. I., as Commissioner of Assam.

—The Committee of the Bombay Military Relief Fund have decided to distribute Rs. 60,000 immediately among the claimants whose right to aid has been ascertained.

—Miss Bain of Belgaum has been found at Goa.

—Deaths last week, 424.

—*Deccan Herald*: We are glad to know that strenuous efforts are being made to raise the sum required for increased accommodation in the Bishop's High School, and St. Mary's Institution. Mr. H. Macnee, the Head Master of the Bishop's High School, has decided to have penny readings and theatrical performances in aid of this laud-able undertaking, and we are sure that they will be largely patronized. We believe that the sum required is about Rs. 11,000.

—*Times of India*: "An event has happened in Central Asia of as great importance from a Russian point of view as the capture of Cabul or the defeat of Ayub Khan was from a British. The great stronghold of the Turcomans, Geok Tepe, has fallen, and consequently the prestige of Russia has been vindicated in that part of Central Asia where it had before received such a signal blow. Our London correspondent tells us that General Skobeleff's victory was of the most complete character, and Reuter's telegram appears to confirm this."

—Mr. Cyrus Field is at present in Calcutta, and intends shortly being in Bombay.

—Last Saturday, says the *Hindoo Patriot*, a meeting of the learned pundits of Bengal was held at the Senate House of the Calcutta University for the purpose of giving their opinions on certain important questions connected with the Shastras. The meeting comprised about 500 persons, of whom about 300 were pundits. The meeting was convened by Pundit Moheshchunder Nayaratna, the learned principal of the Calcutta Sanskrit College. The convener, explained that the object of the meeting was to obtain an authoritative opinion of the learned pundits of Bengal on the readings of the Vedas on certain important points. The questions were framed by Pundit Ramsubormaunya *alias* Ramsubba Sastri, a distinguished pundit of Madras, who represented that his learned brethren of the Southern Presidency and other parts of the country had been much vexed by the heterodox opinions of Pundit Dyanund Saraswati regarding the Vedas, and that he had therefore come down to the capital of the Empire to obtain the opinions of the learned pundits of Bengal on the subject. The discussions were carried on in both Sanskrit and Bengali.

Selections.

CHRIST AND HIS RELIGION.

Extracts from a work by the Rev. John Read, published in New York:—

"All about Christ is striking. We have to escape from ourselves in order to find Him. . . . At the best we never stand beside Him and see across His wonderful movements. We may think of Christ all our days, and at the close of them know but little about Him. He is a sea that never has been sounded. That sea is the Pacific of the universe. It is the great ocean of God. No storms break over it. No conflicting currents pass through it. Night does not darken it. Clouds do not over hang it. The light of a Divine day sparkles on its bosom. Its motion reminds one of a blessedness that is complete."

"It makes no difference in what circumstances we find Him—painful or pleasant, with the rich or the poor, with the ignorant or the educated,—His moral grandeur never departs. He does not leap into a state of abandon, as sometimes the best of men will do, neither is there an air of pomp or stiffness surrounding Him. He does not find it necessary to stand upon His dignity, and yet He is never lawless in manner. There is nothing of the eccentric about Him. He never uttered words which brought down the house in roars of laughter. The majesty of Christ is the majesty of absolute truth and aboslute righteousness, The glory of His character seems like the morning of heaven; as if the blessedness of God had found a home in His heart, and the beauty of God were seen in every part of His being."

"Nothing appears that is forced. His varied perfections have as much naturalness about them as the fruit of a tree. Although He may appear strange to us, He never appears strange to Himself. He never goes so far in goodness as to astonish Himself. He has no favoured hour during which he performs a class of duties that are remembered ever after as out of the range of His common life. The virtues of Jesus stream forth from His soul with as much beauty and power as the rays of light stream forth from the sun. In fact His character has such singleness and delicacy that we think of it as formed out of the unbroken rays of light. There is an ethereal cast to it which reminds us of heaven and of God."

"The life of Jesus was not struck upon a high key of excitement. There was courage, power, majesty; but nothing of the feverish and the eruptive. . . No doubt there was fire in the character of Christ, but it was finely controlled. He does not dash off with impetuosity one hour, and sink into langour the next. . . . . He is always master of Himself, and of the situation in which he may be placed. . . . There was power, but it was as near as possible the simple power of truth and goodness; as if truth and goodness themselves were speaking. Whatever He may be doing, and whatever He may be saying, He never exhausts the spiritual contents of His being."

"His life is not according to any human theory. He outwits all human invention. If Jesus had been dressed up to suit the fevered imagination of ignorant and superstitious followers, the great facts of unity and harmony that are now seen in His life would be seen no more. A startling miracle would be fastened on to Him here, and another there; very much as the Oriental female is decorated with earrings and nose-jewels—these being no part of the living body. If the miracles of Christ were a kind of fancy waxwork stuck on to His life, why, in that case we could remove them; and His real life would be freer and fresher without such foreign appendages. But let anyone go through the Gospels in this way, and with his finely prepared instruments separate the miracles from the life of our Lord,—what follows? Why, Christ is dead at once; no Christ is left. One might take hold of the Roman Catholic saints, and strike off the miracles that are attached to them, with great benefit to the persons concerned; but not so with Jesus. The supernatural with Him is so natural, is so much a part and parcel of Himself, that it is absolutely impossible to remove it."

"If Christ is not a theanthropic person, living a theanthropic life, there is something fearfully dark and wicked about His character. The sin of falsehood He must have carried to a complete perfection. The sin of blasphemy He must have been guilty of in a higher degree than was ever possible to any mortal man. His ambition must have gone beyond all limits. The evil He set in motion is beyond all reckoning. He has corrupted the whole current of human history. He has deluded millions of people for nineteen centuries, and made them rank idolaters. Surely He is the great imposter of a race; a man so mighty in sin that forgiveness cannot reach Him. He pretends to be God, and by the very pretence sinks down to the depths of Satan. . . . He would asssume to stand between God and the guilty, the only Redeemer of a fallen race, yet, by the assumption, He commits a crime for which a Redeemer can never be found. Such must be the character of Jesus, unless we view Him as a Divine-human Saviour."

THE FRUITS OF UNION WITH CHRIST.

BY MRS. BOOTH.

An extract from an Address at St. Andrew's Hall, London.

"*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*"—Romans viii. 1-4.

Oh, this confounding of things! how it does ruin and befog poor souls! How can it ever be less the duty of the creature to love and serve the Creator than it was when he first came pure and spotless from His hand? How can it ever be less my duty to love my neighbour as

myself than it was at the beginning, or how can I satisfy my conscience with less than loving all men with a pure, benevolent love, such as God bears to them in my measure, and according to my capacity? The same standard remains, and the difference between God's scheme of salvation and the scheme of salvation so (almost) universally preached now, is that man's scheme proposes to get me into heaven without fulfilling this Law, while God's scheme proposes to give me power to FULFIL IT. Alas! I am afraid many will not find out which is the right one till they get to the Judgment Seat and find it is too late!

Now, I say, that there is not a word, rightly understood and interpreted by correlative Scriptures, in the whole New Testament, that disparages or ignores or sets aside the Law of God— not a word! Do you think the Apostle was as unphilosophical as many now-a-days? Did he not know what he wrote? Is he not as clear as a bell? And now he comes to the climax of his argument, the great end and purpose towards which he has been advancing in his preceding reasonings: "THAT the righteousness of the Law might be FULFILLED in us." As though he had said, "This great and glorious end which was lost in Adam shall be re-found and restored." So the old serpent shall be circumvented at last, and God's people shall be able to fulfil this beautiful ideal of rectitude and righteousness which God has planned for man—Jesus Christ shall destroy the work of the devil, restore man, and enable him to walk in the light, even, as He is in the light. *What the Law tried to do by a constraiuing power from without, the Gospel does by an inspiring power from within. That* is the difference. I could not keep it in the letter, but united to my heavenly Bridegroom, I can keep it in the Spirit. He fills me with His love, and this enables me to keep the Law, for love is the fulfilling of the Law. "Love worketh no ill to his neighbour of any kind, and, again, the great Teacher said, "For *all* the Law is fulfilled in one word—Thou shalt love thy neighbour as thyself." If you do that, will you injure your neighbour? See how the Spirit fulfils the Law, If you love your neighbour, will you misrepresent him, cheat him, envy him anything that he possesses or enjoys? "No," you say." of course not; it is a contradiction." Very well, then, get this love in your soul and you will fulfil the Law. Love is the fulfilling of the Law, and he that loveth in this sense dwelleth in God and God in him. Love is the fulfilling of the Law, and the great glory of the Gospel of Christ is that it brings us back to love His Law, and, as the angels delight in it, and as all holy intelligences delight in it, so we delight in it, and the righteousness of the Law —high, deep, and broad, and long as it is— shall be fulfilled in us, "who walk not after the flesh, but after the Spirit."

Then, I say, the Apostle evidently considered this fulfilment of the Law of Righteousness in us as the highest end of our existence and of redemption; for, he says, it is all to be, that the righteousness of the Law may be fulfilled in us. Mark, *not* that its claim shall be abated. Oh! not one jot or tittle shall ever be abated. They cannot. God could not abate them. Not that the righteousness of the Law shall cease to have a claim upon *you*. Oh! if He could have saved us like that, Christ need not have come at all. He could have saved us without a Mediator. No, no! but that the righteousness of the Law may be FULFILLED in us as it was in Him. That we should be brought to the full stature of men and women in Christ Jesus, that we should have this spirit of our heavenly Bridegroom, by which we fulfil the Law, and the servant, in his measure, shall be as his Lord.

How? As I explained, last Sunday, *first:* We shall be delivered from the reigning, condemning power of the Law by virtue of an infinite, vicarious sacrifice punished in our stead, and then, married to Him, we shall *serve* in the newness of the spirit, and not in the oldness of the letter. I want to be eminently and intensely practical, for the sake of the hungering and thirsting souls who are asking me in their letters, "Tell me how? Help me?"

Just let us look at this result (in fourth verse). People talk about glorifying Christ; but, it seems to me, this does glorify Him. It seems to me here is something to glory in, that He has circumvented the old serpent and snatched the prey from his teeth, and restored it, and ehabled man after all, to fulfil the righteousness of God. Not only in what Christ does for us; but what He does IN US, that God should look on you and say, "I am well pleased. There is nothing there contrary to my will." He will give you the testimony, as He did Enoch, that your ways please Him, that your thoughts please Him, that your motives, and purposes, and desires, and actions please Him. That is what the Gospel proposes to do. How does it operate? How is this spirit produced? It seems to me—and I have been before the Lord with this, pleading with Him to help me to make it plain—

That this fruit is, *first*, brought forth in THE AFFECTIONS!—(*War-Cry.*)

LIGHT-HOLDERS.

BY REV THEODORE L. CUYLER.

Last Sabbath evening Lafayette-avenue Church was full of *light.* It reminded me of a lecture once given by Mr. Spurgeon to his people "on candles," to illustrate the different kinds of piety. Some Christian were dim candles, that needed snuffing; some emitted more smoke than light; some had a "thief" in them that spoiled their comeliness; and some stood up clean and clear, giving light unto all that were in the house. Our illumination was connected with the anniversary of the Sabbath-school—an occasion that always attracts a crowd. After the reports—which spoke of $1,200 contributed by the children of various missionary objects—we had a spirited address by Rev. A. D. Vail of New York.

Then came the teaching, by symbols, of the great truth that Jesus and His Gospel are the light of the world. Under the direction of Superintendent McWilliams, a troop of boys brought out a platform and placed it in front of the pulpit. As they did so, they repeated the passage "Other foundation can no man lay than that is laid, which is Jesus Christ." The whole school responded with the passage from Isaiah, "Behold I lay in Zion for a foundation a stone," etc. Then a lad or two brought in a large section of wood bearing on it 2 Cor. iv. 6. After this had been repeated, the whole school responded "When I sit in darkness, the Lord shall be a light unto me." And so the work of building and rehearsal of Scripture went on until a tall *lighthouse* stood up before us higher than the pulpit. As the pastor repeated the words "Let your light so shine before men that they may see your good works," a blazing lantern was brought in and placed on the top of the tower. Then we all broke out with the hymn "Walk in the light the Lord hath given." I fancied that the look of glee on the countenances of the old folks was even merrier than that of the children, when the lighthouse stood complete, and covered with its Scriptural inscriptions. By a happy coincidence, we received, just in time, an account of the sailing from San Francisco of Rev. A. A. Fulton, who goes out from our Church as a very able missionary to China. And so our bodies and souls were all full of light.

It was a beautiful teaching by parable which those young spectators will not soon forget. Our Master "knew what was in man" when He taught so many vital truths by visible signs; and by such ever-present objects as the sun and the stars, the lamps and the lanterns, He keeps ever before us the reminder that His people are to be the lights of the world. Conversion by the Holy Spirit is the original source of this light; it is the divine illumination of the heart hitherto dark in sin. Sometimes, as in the case of Paul, this process is sudden. Sometimes, as in the case of John Newton, there is at first a feeble germ, like the blue point of flame on a candle-wick, and this germ grows into a full, bright blaze. The beginning of true religion is in the first acts of penitence, the first yearnings after Christ, the first steps of obedience to Him. A single prayer often gives out the faint gleam of what expands into a radiance that shines afar like the lighthouse on Sandy Hook. In order to shine, a Christian does not need great talents or wealth, or conspicuous position. The little lamp by which a housewife threads her needle is as truly luminous as is the huge lantern that burns in the tower of our City Hall.

To "shine" signifies to reflect Christ Jesus. Martin Luther was an Eddystone lighthouse to Europe, wandering off its course in darkness of error. A city missionary, a toiler like Jerry McAuley or Charles Sawyer, a faithful Sunday-school teacher, is a lantern-bearer to benighted souls. Moody and Sankey carry their big Gospel-burner from town to town, and never did they carry it where it is more needed than now in San Francisco. But every consistent, rightliving child of God, be he ever so humble, is a candle shining in the spot where his Lord has placed him. What we need most is not the blaze of a few powerful electric lights in certain conspicuous places, but the steady shining of *every lamp* in the whole Church of Christ over the land. Brooklyn is not lighted by two or three calcium-burners in its public squares, but by innumerable lamps distributed into every street and alley. A genuine revival means a trimming of personal lamps.

The keeper of Dover Lighthouse once told a visitor "This light *never* goes out. If it did for one night, you might read in the next day's paper of shipwrecks on yonder cliffs." This is a solemn hint for all of us. If any pulpit fails, even for a time, to keep its Gospel-signals steadily burning and Christ uplifted, then at the Day of Judgment some *wrecked soul* may report the guilty neglect! We know of certain households in which the lamp is allowed to go out. That boy would not so often wander into the theatre and the drinking-club, if his parents held up the torch of warning, or with the attractions of better things, drew him to purer recreations. The daughter would not exchange the prayer-meeting for the dancing-hall, if the home-light was burning as it ought. There are thousands of lamps of profession that are mere smoking wicks; *they are out of oil.* Love of the world has left them unfed and untrimmed, and the house is dark as midnight. Before the "Bridegroom cometh," it behooves these backsliders to arouse and trim their lamps. It will be an awful thing to be caught in the valley of the death-shadows, and our only lamp gone out!

"Our absent Lord has left us word,
Let every light be burning."

—(*N. Y. Evangelist.*)

SUBHA CHAND OF RONA.

BY

REV. T. EVANS.

THIS devoted follower of the Saviour, who, for the last twenty years, had led a life of labour and social suffering for Jesus' sake, was removed to his heavenly home on the 21st of December 1880. He was a respectable farmer or *zemindar* in the village of Rona, in the district of Rhotuck, some 40 miles west of Delhi, and was of the "*Jät*" caste, and a man of considerable landed property. In 1860 he got a copy of the Hindi New Testament in Delhi, which he carefully read for months in his home. Being a sincere seeker for the truth, he was led to know "the truth as it is in Jesus," and was no doubt taught by the Spirit of God, for his knowledge of the gospel, when he came into Delhi for baptism, was so exceedingly clear

and correct that he astonished us with his answers. After his baptism he returned home and at once openly declared his profession of faith in Christ, which created no small stir in the village, and especially in his own home. His wife and children left him, and he had to leave his father's house and his village, and for many months hs lived under a tree in one of his own fields. He was forbidden the use of the village well, and debarred all social intercourse with the people. Attempts were made to poison him, but he was made aware of it. All manner of foul means were used to annoy him, and, if possible, to induce him to retaliate, but to no purpose. He bore all his sufferings for Jesus' sake patiently, and he prayed for, and preached to, those who persecuted him because he had become a Christian. The people cursed him by their gods and besought the special deity of the village to kill the Christian. His own father had put up the village shrine and had installed the village god, and one day, when threatened with the wrath of this "*Thakur*," Subhachand dared to defy the dead deity, and when challenged to touch the idol, he with his own hands, in the presence of the enraged worshippers, knocked the idol to atoms and said:—There *that is the god in which you trust*: if he cannot save himself how can he save you?" They were all struck with terror, and many said, "If you don't die in a week we will forsake the god." He lived on and on for twenty years, and several in his village and in the villages around the place lost faith in idolatry, while some of his own family became Christians, and one of his sons is now a preacher of the Gospel.

He spent his life in preaching Christ far and near. He bought a camel and took with him sacks of gospels and tracts, and launched out into the "regions beyond" in Rajputana, where the gospel had never been preached before; and no doubt the seed he scattered will yet spring up and bring forth abundant fruit. He used to pay occasional visits to the *melas* in the North West, and the last time I saw him was at the Sonepore *mela* in November 1879, where he preached with power, and spoke as one who felt what he said. He was one who had literally given up *all* for the kingdom of God, and who was faithful unto death in the face of very great trials and no small dangers and difficulties. He was for a long time the companion in labor of the late John Williams, who laboured so devotedly in the Rhotuck district, and who greatly helped Subha Chand to defeat the attempts of his foes to rob him of his landed property. How soon the devoted convert of Rona has followed to his rest and reward the laborious missionary from Wales! I do not hesitate to say that Subha Chand was one of the most devoted and self-denying converts that India has ever yielded to the gospel; and as we see so much of the Master's Spirit in the life of this His servant, I hope to be able to publish a tract in English and Hindi giving a brief account of his conversion, his sufferings for Christ, and his labours in the gospel of the grace of God.

God grant that we may see many more such converts from among the millions of India, for then may we hope to see the land filled with the knowledge of God and the glory of the Lord Jesus.—(*Star in the East.*)

HOLINESS.

The first day of our meeting came, and the church was well filled. I introduced Mr. Purdy as a brother who had been much blessed in promoting revivals of religion among the churches, and expressed the hope that his coming would be made a blessing to us. I had many misgivings, and a secret desire in my heart that he would say nothing about sanctification, but bend all his efforts to the conversion of sinners. This, however, was not his way. Like a wise master-builder, he commenced to lay the foundation broad and deep, urging us by many convincing arguments and persuasive appeals to accept the doctrine of *Sanctification by Faith*. After the sermon a number of persons bore testimony to the fulness and completeness of their present salvation. They represented several evangelical denominations—the Methodist, the Episcopalian, the Presbyterian, the Friends, the Baptist; and there was a beautiful harmony in all they said. I had no reason to doubt the truthfulness of their statements. I might question, I thought, their logic, find fault with their theories, and criticise their phraseology; but how could I dispose of their *experience*? My heart was melted; my judgment was assailed as it had never been before. After the meeting I returned to my study, fell upon the floor, and poured out my soul before God. I did not pray for pardon but for *purity*. I did not seek clearer evidence of my acceptance, but to be '*made free from sin*,' and that not in a judicial or theological sense, but *by a real, conscious, inwrought holiness*.

That night I was unable to sleep. I was completely broken down in heart before God. The vision of Isaiah seemed reproduced: 'I saw also the Lord, sitting upon a throne, high and lifted up. . . . Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.' The morning at length dawned, and on every ray I seemed to read, '*Walk in the light, as He is in the light*. 'Holy, holy, is the Lord of Hosts,' as chanted by the seraphim, seemed floating through all the air. My justified soul was in love with this attribute of Jehovah. It appeared to me the most beautiful thing in the universe. As I thought of God, it was not so much His power; or wisdom, or justice, or mercy that attracted my attention, as *His infinite spotless holiness*.

"That day, Friday March 9th, 1871, was observed by the Church as a special season of fasting, humiliation, and prayer. My soul was in great agony. A sense of loneliness and abandonment stole over my mind, and it appeared as if all the powers of Hell assaulted my soul. The enemy brought before me with tremendous force my life long prejudices, my theological training, my professional standing, my denominational pride. It was suggested that I must leave everything behind me if I went a step farther in this direction. The dread of being misunderstood, of having my motives questioned, of being called unsound in doctrine, of being slighted by my ministerial brethren, and treated with suspicion and coldness, filled my heart with unspeakable anguish. Everything seemed to be sliding from under my feet. My sight grew dim, my strength departed, and faintness like unto death came upon me. This mental conflict, however, soon subsided. The storm-clouds passed away, and light began to stream in. I bade farewell to theorizing, to philosophical doubts and vain speculations. The struggle was over, and I cared no longer for the opinions of men. I was willing to be a fool for Christ, and to suffer the loss of all things. I was like a little child, and cried out, 'Teach me Thy way, O Lord!' and lead me in a plain path.' Just then the fountain of cleansing was revealed. Angel hands seemed beckoning me to enter it. Jesus stood before me with His bleeding wounds, says, 'Come in! Come in!"

I turned to my congregation and said, 'I stand before you to-day a poor, weak, helpless sinner. I have tried to find the way of holiness by every possible means. All my efforts, my struggles, my prayers, my fasting, and my round of duties, have proved miserable failures. God is making a wonderful revelation to my long darkened understanding. I am confident now that it is not to be secured by effort, or by works of any kind, for then would our salvation be of works, and not of grace. 'If we confess our sins, *He* is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' *It is the blood that must cleanse and keep us clean.* 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. That day has come. There flows the fountain of my Saviour's blood. It was opened for me—even me.'

I fell upon my knees, and bowed my face to the floor. For a moment I felt as though I were sinking in a great sea, and that all its waves were going over me. But they did not seem to be the waters of death. The Spirit of God whispered to my heart those precious words, 'If we walk in the light as He is in the light, we have fellowship one with another, *and the Blood of Jesus Christ His Son cleanseth us from all sin*.' It does *now, this instant*, cleanse! My faith laid hold of this wonderful truth. A strange peace filled my soul, and I exclaimed within myself, 'I am free! My heart, my soul, my mind, my body, are washed in the Blood of the Lamb!' It was all so strange, so new, so unlike anything I had ever experienced before, that I could not utter a word, and then the only sentiment of my heart was, 'Lord, it is done!'

When the meeting ended, I repaired immediately to the parsonage. I experienced great physical exhaustion, like Jacob, who never was so weak as when he had just prevailed with the angel. I threw myself into a chair, and at once the blessed baptism came. I seemed filled with all the fulness of God. I wept for joy. All night long I wept. All the next day—at the family altar, in the street, and in the sanctuary—tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, each one thrilling and throbbing with love and rapture, so that I thought I must die from excess of life! At once I had a new and wonderful sense of the *presence of God*. Those words of Jesus were made real to me, 'Abide in me, and I in you.' I had now an abiding Christ.—(*Selected.*)

Miscellany.

—*Zion's Herald*:

The successful termination of the efforts of the Commissioners of the United States—Messrs. Angell, Swift and Trescot—to secure a modified and very favorable new treaty with China, which will be immediately submitted to the Senate of the United States, calls to mind the very interesting letter from a Pekin correspondent of the New York *Herald*, which was published in its columns, Saturday, Nov. 20. This writer attributes a very favorable predisposition towards our country ann its commissioners on the part of the Chinese Viceroy—Li Hung Chang—the softening of his Oriental prejudices and pride, and the mollifying of his irritation in view of the reported causes for a desire to change the treaty, and the treatment which the Chinese had received in this country, to what he calls a providential incident. Within twelve months, by a singular and evidently divine interposition, the services of Miss Leonora Howard, M. D., sent out by the Board of the Woman's Foreign Missionary Society of the M. E. Church, in 1877, and connected with our mission at Pekin, were called for in behalf of Lady Li, residing in Tientsin. The wife of the Viceroy is an accomplished and amiable lady about forty years of age. She was suffering with a chronic complaint, which had readily yielded to the treatment of our American practice, but which baffled the skill of the Chinese doctors. Many of the leading physicians of the empire had been called into consultation, and the final total and violent diversity of opinion between two noted doctors, standing at the head of the profession, utterly disgusted the Viceroy, and he peremptorily showed them to the door. As the last resort,

he called in Dr Howard, of whose skill he had heard, as having effected some remarkable cures. It was a wonderful triumph over pride and prejudice. The excellent missionary physician was quite overborne with her labors among the poor, and reluctant to leave them, and also naturally shrank from professional services at the palace, but could not refuse, however, so evidently a divine call to carry grace as well as medical skill into hitherto hermetically closed circles in Chinese society. She came to Tientsin, and apartments were given her near to her noble patient. Here for six weeks she devoted herself to her care, greatly endearing herself to her grateful hostess, whom she was enabled to entirely relieve of her sufferings. Lady Li became very much interested in the work of Dr. Howard, and secured for her a very convenient surgery and dispensary near the viceregal residence. Here, with such an introduction as her connection with the family of the Viceroy gave her, opportunities for usefulness have rapidly multiplied, although overwhelming the devoted and skillful young doctor with arduous labor. Now, here comes in the significant providence. Miss Howard graduated at Michigan University, Ann Arbor, and President Angell's name was upon her diploma. When the Viceroy's wife asked Dr. Howard if "Mr. Angell was a good man," her answer can be readily conceived. To the affirmation which she gave, her ladyship responded, "I am so glad. If you say he is good, we know he must be good." Li Hung Chang soon heard this report, doubtless with warm Oriental enlargement in the relation. It is easy to see how such a remarkable incident aa this would have an influence in disposing Viceroy Li to listen with confidence and kindness to the words of President Angell.

TELEGRAPHIC NEWS.

London, January 20th: The House of Commons have negatived amendments to the Address which have been brought forward by several other Irish members, and the Address in reply to the Royal Speech was unanimously adopted by the House this evening.

21st: Telegraphic advices from the seat of war in South America state that on the 17th instant the Chilian army occupied Lima after fighting two great and sanguinary battles with the Peruvians. The Peruvian loss in killed alone was seven thousand men.—Don Nicolas de Pierola, the Dictator of the Peruvian Republic, has fled.

St. Petersburg, 21st: The negotiations for a Treaty between China and Russia, which were concluded by Marquis T'seng, the Chinese Ambassador here, have been approved of by the Chinese Government, and a Treaty will be drawn up in accordance therewith.—General Tergukasow is dead.

London, 22nd: Latest advices from the Cape state that the Pondomise Chief, Umditchwa, with eight hundred of his followers, has surrendered to the Colonials.—Advices from the Transvaal state that the British garrison at Leydenberg, which had for some time been besieged by the Boers, has been obliged to surrender.—Most of the Great Powers have assented to the proposal made by the Porte for a conference to assemble at Constantinople to settle the Greek frontier question.—The cold in England continues to be severe. The River Thames is frozen over above Twickenham.—Reinforcements of troops have been ordered to the disturbed districts in Lancashire, where the strike and rioting still continue.—Her Majesty's Iron-clad Belleisle (4 guns) has been ordered to proceed immediately to the north-west of Ireland. It is rumoured that this step has been taken in order to intercept a cargo of arms and ammunition.—The House of Commons have negatived a motion brought forward by Mr. Rylands that the annexation of the Transvaal is impolitic and unjustifiable. Mr. Gladstone, in the discussion which took place on the motion, said that though he disapproved of the annexation yet the reversal of the Transvaal to the Boers was impossible.

St. Petersburg, 22nd: In the Treaty between Russia and China it is agreed that Russia restores Kuldja to China.

23rd: Despatches received from General Skobeleff state that the Russian troops under his command have carried the Turcoman positions close up to the walls of Geok Tepe. A desperate assault has been made by the Turcomans upon the Russian trenches, which after severe fighting was repulsed. The losses on both sides were heavy. The Russians have recommenced sapping the enemy's fortifications.

Athens, 23th: The Greek Government considers that the conference proposed by the Porte, which the majority of the Powers have assented to, is less acceptable than arbitration.—The augmentation of the Greek army continues.

London, 24th: The weather in England has become milder, and a general thaw has set in.—Latest advices from the Cape state that Sir Hercules Robinson, the new Governor of the the Cape of Good Hope, has arrived at Capetown.—Advices from the Transvaal state that the British garrison at Potchefstrom, which is beseiged by the Boers, has made a sortie; but the result is unknown.—In a despatch dated 3rd December the Secretary of State for India thinks that a Native Envoy at Kabul would help to to maintain and strengthen friendly relations between the Ameer and the Government of India, and expects the early carrying out of such a measure by the India Government.

25th: In the House of Commons last night Mr. Forster (Chief Secretary for Ireland) introduced a bill for the protection of life and property in Ireland, and empowering the Lord Lieutenant, till the end of September, to arrest all persons suspected of treasonable offences. He also introduced a bill to restrict the sale and possession of arms in Ireland.—In the debate which followed Mr. Forster said that the Fenians were utilizing the present agrarian agitation in Ireland to their own ends.—Dr. Robert Dyer Lyons, Liberal member for the City of Dublin, brought forward an amendment to Mr. Forster's bills, that measures of reform should precede those of coercion.—Sir Stafford Northcote said that the facts mentioned by Mr. Forster were indisputable.—The House agreed to an adjournment of the debate.—Latest advices from Natal state that Sir George Pomeroy Colley is advancing from Newcastle at the head of one thousand men into the Transvaal, and that the Boers are retiring before him.—In the despatch from the Secretary of State for India to the Viceroy respecting Afghan affairs, His Lordship explained the reasons against the prolongation of our occupation of Kandahar, and said that recent experience had refuted the arguments in favour of the extension of our Indian frontier.—The Secretary of State for India, replying to a question in the House of Commons, said the memorial of the Stanley Covenanted Engineers was still under the consideration of the Government, but that he could hold out no hope of a satisfactory result.—Advices from Dublin state that the jury in the State trial of the Land Leaguers, after eight hours consideration of the case, were unable to agree, and were consequently discharged.—On the news becoming known, Mr. Parnell received a perfect ovation.

26th: In the House of Commons last night Mr. Gladstone moved that coercive measures for Ireland take precedence of everything.—The Home Rule members still continue to obstruct the business of the House, and great disorder prevails.—In consequence of the tactics of the obstructionists Government intends prolonging the sitting of the House.—Mr. Joseph Gillis Biggar, Home Rule member for Cavan, who has been conspicuous among the obstructionists, has been suspended.—Lord Enfield (Under-Secretary of State for India), replying to a question in the House of Lords, said Government had not consulted Lord Napier of Magdala respecting the question of our retaining possession of Kandahar, because he had for a long time past been unconnected with the East.—The transport Euphrates, which left Bombay on the 10th instant, having on board the 15th Hussars, the F-3 Battery, Royal Artillery, and the 2-60th Rifles, arrived at Durban yesterday.—The House of Commons, after a sitting which has lasted twenty-two hours, has agreed to Mr. Gladstone's motion that coercive measures for Ireland should take precedence of everything.—The Fenian scare in England is increasing. Portions of the Tower of London hitherto open to the public have been closed, and all barracks are now closely guarded.

27th: According to the latest telegrams from Natal, Sir George Colley, with his relief column, has arrived at Ingogo, and is in close proximity to the Boer's camp, a reconnaissance showing that their patrols are only four miles off from where he is now encamped. An engagement with the rebels is believed to be imminent. The force under Sir George Colley is mainly composed of drafts from different regiments, one wing of the 60th Rifles, two companies of the 58th Foot, a Naval Brigade, and a large proportion of Artillery.—There are great festivities at Bristol in honour of the visit of General Sir Frederick Roberts to that city.

PASSENGERS SAILED.

Per P and O Str. *Australia*, 22:

For Southampton.—Major J R D Atkinson, Miss Vyse Capt the Hon J Pleydell Bouverie, and Major and Mrs Mackinnon, Mr E G Lingham, Capt and Mrs Chapman, Mr A Izah, Mr W Teale, Dr, and Mrs Macnamara, Mr E Abbott, Mr S T Goosey, Mr M Carew, Mr A J Carew, Mrs Stephens, and Mr F Stephens.

For Brindisi.—Mr J Duffus Mr W Smith Mr G E Ward Mr A K Spens Mr R Cairns Major H J Cholmely Capt W L Davidson Capt T J W Bulkely Mr O C O'Meara Lt F T N Spratt Major and Mrs Finch Mr G E Thomas and Mr C Albertone.

For Venice.—Mr J Bickell Mr O Trefftz Mr and Mrs D Syme Surgeon F Syme Miss MacKenzie Mr J K Acramar Mr J Mackellop Mr T J Martin Missess Martin and Mr J Martin.

For Suez.—Capt B E Gowan Rev J and Mrs Jefferies two children and infant Mr T Tarlton Mr Simpson Mr S Dykes and Mr and Mrs Robertson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Brindisi*, 24:

From Southampton.—Mr. Layton Capt J McP Grant Mr A D Campbell Mr Underwood Jr Mr & Mrs Smith & infant Mrs C S Griffiths Mrs J G Glass and infant Miss Northey Rhoda Cowan Mrs Barton Mr McL Slater Lieut Tanner 2nd Lieut A P Burne Mrs B Smith and Miss L Hutchinson.

From Brindisi.—Mr Richardson Col H H Gough Dr Langsey Syed Amir Ali Rev J Neeld Mr C Dobson Lieut-Col Gordon Mr and Mrs Cunningham and infant Mr W Baker Lieut W Leak Mr C Brock Mr H Foex Capt D Maclean Mr A de Saone Mr and Mrs Egan Mr and Mrs Urquhart Surg Major Boustead Mr Got Mr N Martin Mr C Lawson Mr J Douglas Mr J Cornwal Mr J Smyth Capt H Call Mr W Jackson Mr H Hanson Mr J Gowan Mr Webster and Mr M Egan.

From Venice.—Two Misses Boddam Col Boddam Mr Milligan Mr and Mrs Blissets Mr and Mrs Stranach and infant and Mr Monoment.

From Gibralter.—Mr T Smith.

From Suez.—Mr Lister.

Domestic Occurrences

MARRIAGE.

MORTON—ANDERSON—At the Camp Church, Ahmedabad, by the Rev A G Lewis, Andrew Morton, District Locomotive Superintendent, Rajputana State Railway, to Elizabeth Emma, second daughter of R S Anderson, Assistant Traffic Superintendent, Rajputana State Railway.

DEATHS.

TORR—January 4th, at her residence Tavistock, Devon, Mary, relict of Henry Torr Esq., and beloved mother of Mrs Maneckjee H Mody.

MAXWELL—January 15th, at Secunderabad, from a fall at Polo, Lieutenant Frederick T Maxwell, Royal Engineers, aged 32 years.

SHEARES—Jan 23rd, at Bombay, Richard Edwin Sheares Government Telegraph Department, aged 33 years.

CLEUGH—January 27th, at Malabar Hill, C H F Cleugh, Esq.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd January 1881.

J. Hodges, 1st December 1881, Rs. 7-10; Rev. R. A. Hume, 1st November 1881, Rs. 7-10; G. J. Catley, 31st March 1881, Rs. 1-8; Rev. E. W. Parker, 31st December 1881, Rs. 7-10; Rev. J. Parsons, 5th December 1881, Rs. 4-8; Lieut Col. W. Stenhouse, 1st March 1882, Rs. 7-10; W. G. Guest, 31st December 1881, Rs. 7-10; A. H. Bryson, 30th November 1881, Rs. 7; Dr. J. H. Condon, in part payment Rs. 6; Rev. P. Nordfors, 31st December 1881, Rs. 7-10.

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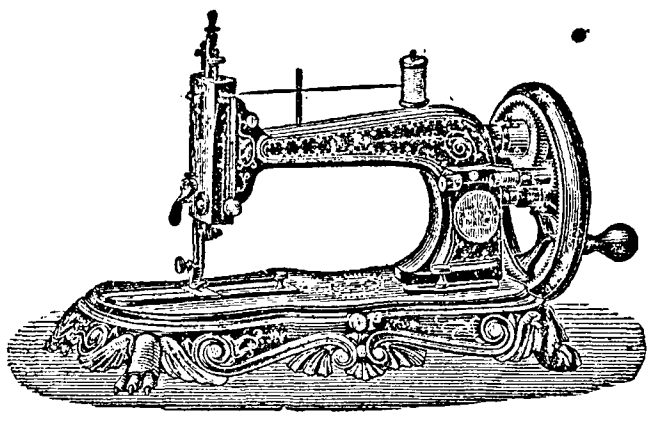

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T. H. HARRISON, M.C.P.
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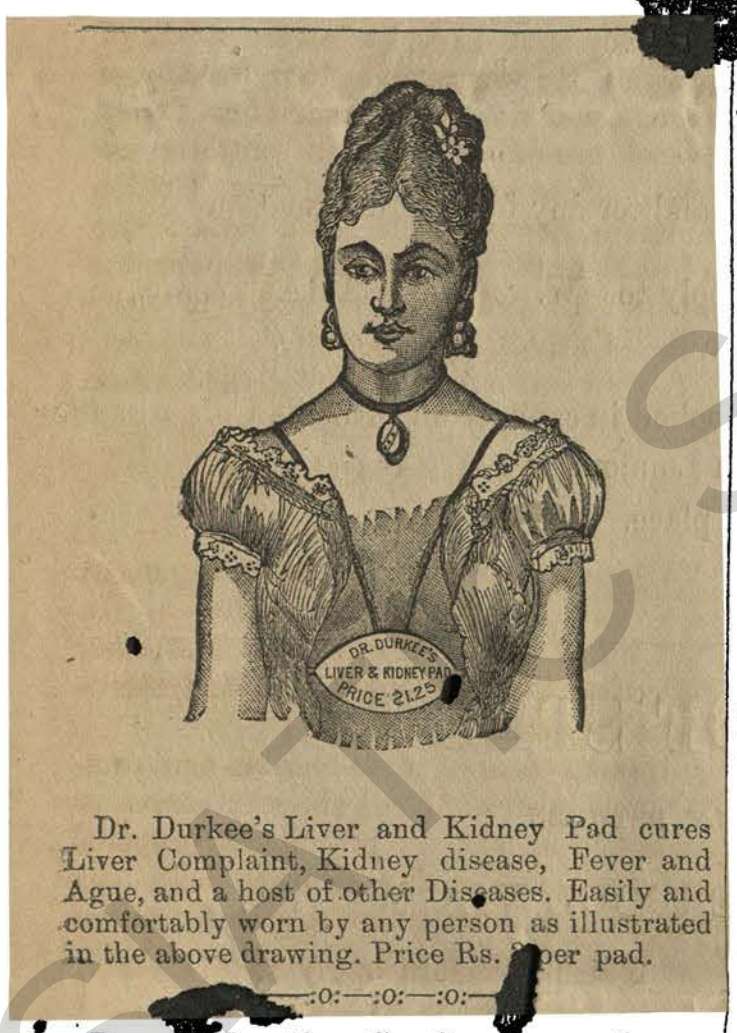

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